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WEEKLY REVIEW.

—We have for many years freely expressed our conviction regarding what is called infant-marriage, that there is not such a thing, cannot be such a thing, and to speak of it as an actuality in an abuse of speech. Marriage can only be where there are marriageable persons to be united. The attempt to give to a contract between parents to be fulfilled by their children when the latter shall have become marriageable, to give to such a contract the sanctity of marriage, is a most audacious trifling with truth and a scandalous violation of natural law. The children are mere puppets and have not the slightest idea of the significance of the ceremonies through which they are made to pass. No contract in law is binding where there is not intelligence on the part of those who are bound. If the children concerning whom parents enter into this contract, choose to ratify it when they become of sufficient age, well and good; that is the marriage; nothing that went before could be so designated. God has endowed men with the right to wed and women with the right to be wooed, and no parent has any right to rob his children by anticipation of this right: it were an act of impiety as well as of injustice. We have all along maintained that Government may in its legislation popularly ignore this sham marriage between infants, and recognize as marriage only the intelligent choice of the parties themselves.

—No organic evil can be done away without a certain amount of hardship; but it is a great mistake to delay dealing with the evil because of such hardship. The continued existence of the evil involves greater hardship. Some Native Christians hesitate to give in their adhesion to the Resolutions of the Calcutta Christian Conference, because of their fear lest some Hindoo should deny his engagement to a Hindoo girl in order to marry a Christian girl, and should make a profession of Christianity with that end in view. Certainly, it would be a sad and a scandalous thing for any one to make a profession of Christianity with such an end in view. When slavery existed in America, and began to be strenuously denounced, one of the arguments brought against the abolitionists was that if freedom were bestowed upon the slaves, they would spend their days in idleness and wrongly use the powers so suddenly acquired. The answer to this was, *Fiat justitia ruat cœlum.* Those to whom the guardianship of the Christian Church is committed, must guard as best they can, by adequate probation, against the invasion of worldly-minded men. The fact that a Hindoo youth, coming to marriageable years, has no liking for the girl to whom his parents had affianced him, does not constitute him a criminal. God has endowed him with liberty of choice in this matter. For him to marry the girl whom he dislikes would be no benefit to anybody. There is a curse in such marriage as there is in enforced celibacy. The sooner it comes to be understood that Hinduism robs her children of a heaven-bestowed right, the better.

—We see how the so-called infant-marriage and enforced widowhood are dependent on one another. A young man of nubile age finds no girls in the society around him, except the married and widows. He is forbidden to think of either of these. The two organic evils, child-betrothment and enforced widowhood, must be assailed together. If a Hindoo youth dislike the girl chosen for him, and finds a widow who reciprocates his affection, there is no reason why the law should come in to hinder him. He may be a man of kindly feelings, unselfish, preferring to sacrifice himself rather than another, and he may consequently marry the one chosen for him; but every instance of this tends only to rivet the chains that subject the land to this terrible social evil.

—The adage "United we stand, divided we fall," is not always true. The six unhappy tourists who were lost in ascending the Jungfrau last month, were bound together by a rope, and the fall of one involved the fall of all. In other instances, one has fallen but the others have succeeded in resisting the strain upon them, and in recovering their falling comrade. We suppose the guides have found that on the whole the best way is to fasten the members of the company together.

—Some argue from the words "Sit thou on my right hand until I make thine enemies thy footstool" that the subjugation of the world to Christ must precede his coming. The representation of Christ at the right hand of the Father is just a mode of declaring that supreme power is his. He is head over all things to the Church. What sent conviction to the hearts of the 3,000 on the Day of Pentecost was the discovery that Jesus was invested with divine power. Were Jesus to appear in the clouds of heaven, the great and overwhelming discovery to the millions of earth would be—that Jesus the Crucified is on the throne of omnipotence. His coming would be the coming near of this great and awful fact. In the 25th chapter of Matthew we read, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Not that he has not all along been sitting there, but that now the nations shall apprehend the fact, they shall be made to see that the one whom they have pierced in his people, is the Supreme Arbiter and Judge of all. The heavens and the earth, the sun and the moon, all nature shall testify of the glory of the Redeemer and of the sin of those who have made light of his salvation.

—Writing from Cape Palmas, the 3rd of last May, Bishop Taylor says: "In the last two months I have negotiated with the Native kings and chiefs for the immediate establishment of seventeen industrial schools and missions." They have bound themselves by articles of agreement to furnish all needed facilities. The Bishop adds:—

"But of all the kings and chiefs of the seventeen places, I can recall to mind but one who consented to receive a coloured man as their teacher or missionary. They have an experience with a class of Liberian traders that leads to this protest. It was a disappointment to me, for I believe in indigenous agency specially, and have been trying for a year past to secure suitable coloured men for this very work. I can see now why the Lord did not favour that, and conclude that He has the white men and women available, and with your characteristic zeal in this work, we shall trust God to supply these stations between this and January 1st, 1888."

—We mentioned a few weeks ago that the Government had expressed its displeasure towards a Civil Servant, Mr. Beames, because he had entered into pecuniary transactions with some Natives, *i. e.*, had borrowed money from them. We are informed that the section under which he incurred this reproof, further adds:—

"All persons are prohibited from lending money or otherwise becoming in any way creditors to any officer of Government being a covenanted civil servant and that in case of any breach of the above rule they shall forfeit to Government a sum equal to the amount for which they shall so illegally have become creditors."

A Native journal reminds us that a Collector or Judge is like a king in the district, representing and embodying the Government, and is in fact the only Sarkar they ever see; it is obvious that to most people his will is law. To refuse to accommodate him when he wishes to borrow, would seem to the *sawkars* like exposing themselves and their interests to a great peril. He is more than the written law in their eyes, and disobedience would seem to be out of the question. For them now to be fined an amount equivalent to the amount lent, while the officer himself receives what Natives will regard as a light punishment, does not seem to us quite equitable. He is the offender and he, if any one, should pay the fine above-mentioned.

—A Conference of the Anglo-Evangelization Society's Missionaries, took place this week in Poona, where the Secretary for India, the Rev. Mr. De St. Dalmas, is now residing.

—The Rev. Mr. Jacobs points out in a communication that will be found in another column, that our suggestion regarding a Missionary Bishop for India was not in order. In speaking as we did, we had been anticipated by other journals, even by M. E. papers in America. And last week the

Indian Witness cites from the *Adelaide Christian Weekly* this identical suggestion. We now call them all to order. We are thankful to Mr. Jacobs for the enlightenment he gives us. He objects to Missionary Bishops, as a departure from the itinerant principle. But what the Central Conference voted for was a General Superintendent *residing in India.*

—With reference to Mr. Crossett's letter (in our Correspondence) it is true that the Greek word *ptochoi* means *poor, indigent, destitute.* What is intended is (we think) those who have a sense of need of guidance from on high. Properly, for a man to feel his need of the Holy Spirit to guide him, is to be conscious of his own inability to guide himself aright. The feeling of pride or self-sufficiency is what hinders people from getting the blessing here spoken of.

—With reference to the opinion that the world is to last but 6,000 years, we know of nothing in Scripture to warrant it. It is possibly a surmise drawn from the fact that God made the world in six days. In the book of Enoch is an alleged prophecy dividing the duration of the world into ten periods of 700 years each. In the 2nd Book of Ezra (apochryphal) is a statement that the world is divided into twelve parts of which ten and a half had already expired, leaving one a half. This could only refer to the period before the Messiah.

—In the extreme south of India great numbers of the ryots are slaves, having been reduced to slavery by the landholders, who, in times of scarcity, have made them advances which they were not able afterwards to repay, and so they and their posterity became slaves. Her Majesty's Jubilee would have been more like the Mosaic year of Jubilee, if these slaves had been declared free. The frequent boast that there are no slaves in Her Majesty's dominions, is not warranted by the facts. This slavery is very much the fruit of the marriage-customs of the country which demand an outlay only to be met by surrendering oneself to the money-lender.

—*The Rock* (July 29) hopes that what the Church Association have not succeeded in accomplishing will be accomplished by the Prayer Book Revision Society. Ritualism (it says) is now not only stronger than ever, but is daily increasing in strength, and its ramifications extend to almost all parts of the globe. It is obliged to acknowledge that the Revision Society is not so well supported as it ought to be. Was it not a mistake on the part of the Evangelicals to refuse to favour the movement for a Free Church of England?

—Attention is drawn to the fact and astonishment awakened that there is a custom requiring the King of Nepaul to send every five years a tribute to Pekin. The tribute has been sent this year. The prophecy of *Sub lal ho jaega* has not yet been fulfilled.

—The *Christian* of July 29 greets us with an excellent likeness of Dr. John Murdoch, and with a sketch of his remarkable work in India in connection with the Christian Vernacular Education Society and the Religious Tract Society. He came out first to Ceylon in 1844, to take charge of Governmental schools in Kandy. After five years he resigned his connection with Government to devote himself to the publication of Christian Literature.

—The *Springfield Union* of July 12th, special number, is all taken up with an account of the grand meetings at Northfield. It was evidently a feast of good things. Dr. Chamberlain of the Arcot Mission was one of the speakers, and he improved the occasion by making a fervent appeal to Mr. Moody in these terms:—

"Dwight L. Moody, do you not year Jehovah's clarion call to you to make one year's stay in India, and to teach Him to them? God rarely bestows such gifts for the work as he has upon you. In the name of the 3,000,000 young men of India who know English but who do not know God, in the name of the 250,000,000 of people who could be reached if these 3,000,000 young men were set on fire with love to God, in the name of those here in this waking vision, I call upon you to come over to India and help us."

He was followed by Mr. Joseph Cook whom, however, we cannot follow. To many it presented itself as a *possibility* that Mr. Moody, Dr. Townsend and Dr. Pierson might come to India this fall. We hardly venture to expect it.

—We have been shown some of the particles of metal picked up in the Grant Road neighbourhood last week, as mentioned by us. They seem to us altogether mundane and by no means sky-born.

—A Kansas paper, quoted locally, says that the Revised Version has proved a fiasco; "has now passed almost completely out of sight and out of mind." We do not think so. The Authorized Version has not been superseded, but the Revised Version is generally regarded as a useful auxiliary. The improvements are greater in the New Testament than in the Old. It was over-estimated by many at its first appearance, but we would not recommend anybody to ignore it.

—Friends of Bishop Taylor's Mission have contributed some $20,000 for a steamer which has been constructed and despatched to him for Mission-work on the Congo and its affluents. Should Mr. Stanley be taken prisoner and detained in mid-Africa, and an expedition fitted out for his recovery, would this steamer be liable to be seized for such an expedition?

—The *Indian Christian Herald*, referring to the fact that the Cal. Miss. Conference Resolutions have been approved by bodies of Native Christians in Lucknow and Allahabad, asks:—

We should like to know whether all these 90 (100) gentlemen are of *his* opinion that the Hindu infant-marriage is no marriage, and that all Hindus, including converts of course, who are offsprings of such marriage, are illegitimate. At the next meeting which Mr. Bose may organize, he will do well to add a fifth Resolution, embodying this opinion of his. What a gospel of love this is, and to Mr. Bose belongs the honour of promulgating it.

We are astonished that our contemporary should write with so little thought. Though Mr. Bose believes infant-marriage to be no marriage he does not deny the reality and validity of the marriage which takes place when these infants, become marriageable, add their intelligent consent to the arrangement made by the parents.

—The same journal gives its meed of hearty approbation to the following argument in favour of infant-marriage, advanced by Dr. J. N. Bhattacharjee.

But if mutual consent be the essence of marital union, then society collectively can have no right to make the tie indissoluble. Carrying the principle to its logical consequences, the marriage bond ought to be severable whenever either party desires separation. If marriage be made free, divorce must be made free also.

The marriage bond is a bond for life, and because it is so it is of the highest importance that they who contract it should know what they do and act consentingly. They consent that it be indissoluble.

—We have much pleasure in mentioning that the Rev. I. F. Row, whose ministrations have been much blessed in many places, will conduct special services for a week in the Fort M. E. Church, Bombay, commencing on Monday next, at 8 p. m. We ask our readers to petition the throne of grace for divine blessing on these meetings. Let all who can attend them, and bring others.

—We are glad to hear that the last accounts from the Rev. C. Thoburn, Dr. Thoburn's son, are more favourable.

—We hear with much regret of the death of Miss Hillis who has been since 1884 connected with the Rev. C. B. Ward's Telugu Mission. She was formerly connected with the Jaffna Mission of the American Board. She died of heart-disease, somewhat suddenly. She had charge of the orphans in the neighbourhood of the line which Mr. Ward and his boys are employed in constructing.

—The Rev. Mr. Tisdall, C. M. S., is to give a Lecture this afternoon, at 4-30, in the Framji Cowasji Institution, on "The Origin of the Truths of Islam," with reference to the recent Lecture of Maulavi Hassan Ali, entitled "The Truths of Islam."

—We regret much to learn that the Rev. Mr. Grieve, of the Free Church Mission, Bombay, now at home, has been obliged to ask a release from the Mission on account of the illness of his sister.

—We had the pleasure of attending a gathering of the friends of Mrs. Briggs of the Temperance Hall, Colaba, on Monday evening last, the 7th anniversary of the opening of this establishment. There were present many soldiers, most of them Good Templars in their collars, badges, &c., and a good many civilians, all animated by a sentiment of high respect to Mrs. Briggs for her good works' sake. A very handsome Bible was presented to her by the soldier brethren. There were addresses by the Rev. Messrs Gladwin and Clutterbuck, by Jas. Morris, Esq., who acted as Chairman on the occasion and by—Schmid, Esq. There was also some very good sacred music, to say nothing of coffee, cakes, and ices.

NOTICES OF BOOKS AND REPORTS.

"*Debt and the Right Use of Money*," Madras Christian Vernacular Education Society. 30 pp. This is one of the "Papers on Indian Reform," sent forth by Dr. Murdoch; it treats of the Causes and the Evils of the prevailing Indebtedness of this country, and shows how the evil may be escaped. It finds evidence that the evil existed in Vedic times, and was legislated on in Manu's Code. Caste privileges were recognized even in the

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matter of loans; the money-lender might take two per cent. a month from a Brahman, and three, four, five per cent. from the three inferior castes. Among the causes of popular indebtedness are mentioned, extravagant expenditure at Marriages and Funerals, and, Investing money in ornaments. Under the head "How to get out of debt" thirteen counsels are given, well worthy to be pondered and followed. Illustrative examples are given, and there are notices of Savings' Banks, followed by Franklin's "Way of Wealth" and John Wesley on the Use of Money. We cordially commend this little pamphlet to all, and would especially recommend that this topic be expounded in schools.

We beg to acknowledge receipt of the following: *Madras Chr. College Magazine*, August. Free Church of Scotland's Report on For. Missions. Report of the Ahmednagar College. Memorial Addresses. St Paul author of the last 12 verses of Mark's Gospel. *Divine Life*, August. *Evangelical Christendom*, August. *Chinese Recorder*, July.

INTERNATIONAL BIBLE STUDY.

August 21, 1887.——„——*Matt.* 5 : 17-26.

See last Guardian.

August 28, ——„——*Matt.* 6 : 1-18.

Commit verses 7-15.

Golden Text.—"Man looketh on the outward appearance, but the Lord looketh on the heart.—1 Sam. 16 : 7.

In this Sermon our Lord is engaged in removing the false standard of religion then existing among men and proclaimed by those who were looked up to as the religious guides of the nation, and in substituting the true standard, the divine. At the close of this discourse he tells us that the standard set up by him is the one by which men shall be judged at the last day. Keeping these sayings now, we shall be accepted in that day.

The first matter treated is *alms-giving*. It is taken for granted that the true believer is an alms-giver. The legislation here is not regarding the fact, but the manner. There is such a thing as giving alms for the sake of commending ourselves to men; we expect credit for it; we are thinking somewhat it may be of the poor creatures whose misery we alleviate, but are thinking quite as much of the reputation we thus obtain. The offensiveness of this is in the fact that we thus make more account of our sinful fellow-creatures, than of the great and glorious God whom we profess to obey. So our Lord lays the axe at the root of this, by commanding his disciples to carefully hide their deeds from others. Ostentatious charity is no charity; it is something akin to treason, for it degrades God below man. We are not merely to shun observation, we are carefully to shroud our good works from observation. If we do good for the sake of the credit, we shall perhaps get this credit, but not in God's books. Instead of commending ourselves to him, we add another sin to our score. Rich men in this country often collect the beggars in large numbers near their door, and then cause alms to be distributed among them. In the west we have other ways of advertising our goodness. "Let not thy left hand know what thy right hand doeth;" do it so that it may not be known to our intimate friend. We are to leave it to our Father to make it known, if He see fit. Let your light so shine before men that they, seeing your good works, may glorify your Father in heaven, not you. God is glorified by the benevolence of his children. Jesus sometimes charged those whom he healed to say nothing about it. As a man he shrank from the publication of his goodness. There are those who obey this injunction of the Master; they first give themselves, give their Self, to the Lord, and then it is quite natural for them to avoid publicity in their gifts, which indeed are not their own gifts but the distribution of what they have already given to the Lord.

Then we have the substitution of the right standard of *prayer*. One would think that no man would ever be guilty of the stupendous audacity of making the mighty God a convenience for the sake of being esteemed pious; making themselves impious to be thought pious; assuming the attitude and the language of prayer, while all their thought is that others may see them and say How pious these men are? They get what they seek: but are written down as blasphemers in the books of heaven. When you pray, instead of courting shun observation. Or if you are tempted to seek this kind of reputation, ask God to deliver you from it and bring about the crucifixion of self. There may arise a condition of things in which a higher obligation may demand of you, like Daniel, to open your windows, and let men see you at your prayers.

In praying we may be tempted to remain long on our knees and spin out our prayers to great length, that we may have complacency in the thought of our remarkable spirit of prayer. The Hindoos make religious merit to consist in repeating the thousand names of Krishna. It is an utterly irreligious idea that is at the root of this. According to Christ it is most irreligious to be seeking religious merit. There is none good save One, God.

The Lord's prayer is a marvel of compression. Our Lord is trying to pluck up by the roots this false idea of religion, which seeks to display our religiousness. Who would have thought that men would have taken to the *repetition* of this prayer, crushing out the life in each clause of it? This prayer can only be offered by a child of God, desirous above all things that God may be known in his holiness, that earth's kingdoms may give way to his kingdom, that his will may be done by all on earth, as by the angels, perfectly. The petitioner believes in entire sanctification not for himself only, but for all. Of this world's goods he asks only to-day's bread. He asks for forgiveness, but only so far as he himself forgives those who trespass against him. We learn from this that forgiveness comes not alone; sanctification accompanies it, disposing a man to forgive offences against himself.

Then *fasting* is taken up. We may fast; we must bring our body under; but it must be without ostentation. All Fakirism is here condemned. All Monasticism is here condemned. Instead of getting yourself up so that men may know that you fast, that you are under vows of poverty, celibacy, &c., you must rather conceal your fasting and self-mortification. Our Lord's life is a pattern. He ate what was set before him and when nothing was set before him he ate not and said nothing about it.

The Bombay Guardian.

SATURDAY, AUGUST 20, 1887.

BEHOLD THE MAN. X.

AN INVITATION TO TRUTH-SEEKERS OF ALL NATIONALITIES.

The people who waited upon the ministry of John the Baptist, on the eastern bank of the river Jordan, must have thought it strange that Jesus of Nazareth, after his baptism and his remarkable attestation from on high, should completely disappear from human observation, and week after week go by without his re-appearance. Thus, 15 centuries earlier, the Israelites at Mt. Sinai, missed Moses and saw forty days go by in which no trace of him appeared.

After forty days, Jesus appears again among the company gathered about John the Baptist. John saw him and said to his disciples, "Behold the Lamb of God, who taketh away the sin of the world." This was the testimony of a prophet. The Spirit of God led him to use this language. There is reason to believe that he himself did not fully understand the significance of the words he used. He himself, as we learn subsequently, was far from grasping the full scope of the ministry of the promised Messiah.

Adam and Eve had scarcely fallen before, even in the garden of Eden, God made known to them the introduction of a new probation under which they were to worship God through the medium of sacrifices. The offering up of a lamb or other animal, were a declaration of personal unworthiness and of hope centering in another. The worshipper seemed to say: "I deserve to die on account of my sin; but thou, O God, art pleased to accept this lamb instead of myself, until the Saviour come, the Seed of the woman, as thou hast told us." The object was to convince of sin and to prefigure the Deliverer. After the expiatory death of Jesus, the meaning of these prophetic words, the Lamb of God that taketh away the sin of the world, came to be clearly apprehended.

The institution of sacrifice maintained its footing among many nations into which the family of man became divided in early ages, even when the meaning of the rite had passed from memory. Man did not like to be reminded that his sin against God was capital, deserving the penalty of a capital crime, *death*; that he had forfeited his title to continued existence; that the death of an inferior animal was no atonement, but the prefiguration of an atonement whose virtue reflected back upon the ages, as well as forward. The institution of sacrifice was directly opposed to the idea of approaching God on the ground of one's own merit; meritorious works are set aside. The man under sentence of death can have no meritorious works to offer. God is on the throne and the sinner in the dust, and hope centres in the Saviour. Cain repudiated this representation of the

matter, and would offer no lamb, and was angry because his brother's sacrifice was accepted, his own offering rejected. God has no pleasure in the death of lambs or other animals, but demanded these sacrifices under the Old Dispensation as a means of setting forth important truths until the fulness of time should come. Observe now that Jesus does not say this of himself, any more than he came declaring himself the beloved Son of God. His Father himself declared this from the skies, and an inspired prophet, John, announced him as the One that should make atonement for the sin of the world.

Two persons heard the testimony of John and they followed Jesus to the place where he was tarrying. One of these two was Andrew of Bethsaida in Galilee; who the other one was we are not informed. We may fancy it was Philip, or John the evangelist; but it may have been neither. These two spent some hours in conversation with Jesus. The ministry of Jesus begins in this quiet, humble way; in a quiet talk with two men of a lowly walk in life; men not sought out by him, but brought to him in God's providence. As Jesus appears here, so we ever find him, serene, tranquil, unhurried, accepting cordially whatever situation or task the Providence of God assigns him. "He that believeth shall not make haste."

Andrew hunts up his brother Peter and says to him, We have found the Messiah! And he brings his brother to Jesus. Philip brings Nathanael, of whom Jesus says, Behold an Israelite indeed in whom there is no guile. Jesus showed his readiness to recognize the grace of God already bestowed on man, and to bring this to the recognition of others. Alas! that the men without guile should be so rare. The men without guile are the men without bias, men that love the light and come to it. A few more words from Jesus show Nathanael that Jesus knew things about him which he supposed no one knew but God.

A METHODIST BISHOP FOR INDIA.

(Communicated.)

AMONG the wants of Methodism in India, is that of continual Episcopal supervision. For some years past, this conviction has been growing. At last it has taken form in Conference resolutions. The last official action was in the recent Central Conference convened in Bombay. The action of this representative Conference is the united voice of Indian Methodism.

This Conference, after an expression of appreciation and gratitude "for the amount of supervision" faithfully given, declared: "Still we are convinced that the time has now come when, for the most efficient working of our system of Methodism in all India, we need much more than a brief biennial visitation. Therefore, resolved, 'That we most earnestly and respectfully memorialize the approaching General Conference to so plan and arrange the work of Episcopal supervision throughout the entire Church that a Bishop may come to India as a General Superintendent residing in India.'"

This resolution was believed to express the unanimous sentiment and wish of Indian Methodism. Since the question of *Missionary* Bishops has been discussed by the American Methodist press, it may not be out of place to give expression to convictions intensified since the action of our Central Conference.

A MISSIONARY BISHOP

is not a General Superintendent of the Methodist Episcopal Church as the regular Bishops are. While they systematically travel throughout the connection, he is, for an indefinite number of years—for life—limited to a certain Mission territory.

1. By all the advocates of this kind of Bishop, it is admitted that a Missionary Bishop is not the equal of a regular Bishop of the Church.

This is one reason why we do not favour having a Missionary Bishop for India Our Conference [which, before the division this year, included almost the entire territory of India] has been an Annual Conference on an equality with the American Conferences. From the first, the South India Conference "was free-born." It is co-ordinate with the American Conferences, and therefore may not be reduced to a standing inferior to them. But to be deprived of the superintendency of the regular Bishops in turn, and to be placed under a superintendent inferior in ecclesiastical rights and privileges to the regular Bishops, is being reduced to a position inferior to that occupied by us before. Such action is in violation of the genius of the Methodist Episcopal Church. This Church, like other denominations, takes away rights and privileges only when forfeited by misconduct.

That a Missionary Bishop is deemed inferior in office to the regular Bishops, is evident from the fact that Bishop Taylor—held to be a Missionary Bishop—has no place in the list of Bishops printed in the Book of Discipline. And for unexampled labours, he has been refused compensation from the *Bishops' fund.* That the *Missionary Committee* have offered him a salary inferior to that received by a regular Bishop, does not meet this objection. It is only additional evidence that a Missionary Bishop is inferior in office to a regular Bishop.

2. For us to be placed under a Missionary Bishop is contrary to the Connectional Principle of the Methodist Episcopal Church.

There can be close and strong connection only on the ground of equality. On this Connectional Principle, or solidarity, depends the force of Methodism for Gospel propagandism. Just as far as we weaken this bond of union, so far we destroy our power for good.

It is because of the strength of this Connectional Principle that that priestly leader of Romanism in Baltimore declared that the Methodist Episcopal Church is the only church feared by Roman Catholicism.

Instead of weakening our connection with the Home Church, we need a closer union with it. Christians in India are not now prepared for consolidation into a General Christian Church of India. Nor has the time yet come for the union of the different Methodist bodies in India.

For spiritual and ecclesiastical advantages, we need, greatly need, closer connection with American Methodism. From the lack of it, Methodism in India has suffered much. This need is imperative. It is conceded by leading missionaries. I recall the remark of the Rev. Dennis Osborne at our Annual Conference in Hyderabad. He had been our delegate to the last General Conference. He said: "I had to go to America to get missionary enthusiasm." Dr. Thoburn once remarked of his long stay in one place: "I have so taken on the ways of the people that I must leave this place." And our most aged missionary, the Rev. Geo. Bowen, Editor of the *Bombay Guardian*, says in his last issue (Aug. 19): "We have known many who have soon lost their interest in Missions after going forth as missionaries." I call to mind, too, the remarks of the Rev. Mr. Squires, Chairman of the last Missionary Conference in Bombay. He spake with great delight of the spiritual advantages he enjoyed during his two years' furlough in England. He noted the contrast between Christian fellowship in India and that of so many spiritual men and women in England. I call to mind the remark of a Scotch Missionary soon after his arrival in India. He spake with astonishment at the spiritual coldness and of the lack of missionary interest in India as compared with his church in Scotland.

Weakened by a debilitating climate and constantly exposed to the subtle influences of heathenism and worldliness from without and lukewarmness from within the church, spiritual missionaries feel the need of change and spiritual up-building. Great distances generally preclude intimate association of missionaries. There is only one class of persons who are not conscious of these constantly deadening influences. They are themselves so dead as not to be injured by them. American readers need to be here on the field to understand fully these debilitating moral forces.

There is imperative need of closer connection with the Home Church. But a Missionary Bishop would weaken our connection with the Home Church. And by long continued residence here he would, like other mortals, decline below the line of highest efficiency. Therefore, every four years let us have a Bishop full of heavenly fire fresh from the heart of American Methodism.

3. The theory of having Missionary Bishops is contrary to the Methodist itinerancy.

If a Superintendent can remain for an indefinite number of years on his large district or territory, may not a Presiding Elder do the same on a smaller district, and a Preacher-in-charge, on a still smaller one? Surely, why not? But this kills the itinerancy. Or, is the M. E. Church to institute, by "class legislation," certain specially privileged classes? Which principle is at war with Methodism and with American ideas of civil liberty.

4. Finally, Indian Methodism does not concur in the statement of the *Bombay Guardian* that "if we are to have a *Missionary Bishop.*"

The Methodist Episcopal Church in India has put on file her conviction in a Conference resolution "*most earnestly*" memorializing the coming General Conference to give us a Bishop *who shall* be a *General Superintendent* residing in India."

If the Methodists in India stand by their recorded official action, the General Conference will not reduce them to a standing inferior to American Conferences by giving them that abnormally conceived official, a Missionary Bishop.

Once more. The Editor of the *Bombay Guardian* will not censure us for our astonishment at his act of ecclesiastical electioneering. Somehow, unconsciously we hope, he has sprung to the front in the character of a church politician.

He proposes the name of one for the office of Missionary Bishop of India. This is contrary to our Church usages. It would lead to the corruptions of the worst party politicians. The *Guardian* spake without full knowledge in declaring of its nominee: "All would recognize his fitness."

Methodism in India, North or South, has not produced the man whose fitness for the office of Missionary Bishop of India "all would recognise." Far from it. In this I do not express simply my own views.

Let the General Conference, after the common usage, elect Bishops in the fear of God, and Methodism in India will gladly, in turn with American Conferences, sit under their administration. This is just. This is equal. This is right.

S. P. JACOBS.

UNINTERRUPTED sunshine would parch our hearts. We need shade and rain to cool and refresh them.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Dear Sir,—When reading the reports of the Missionary Societies given at the May meetings, we see that they are more or less in debt, and that urgent calls are made by all of them for larger contributions of money to enable them to carry on their present operations, and still to extend their work to new fields of labour opening in many directions. Among these Societies, the London Missionary Society is conspicious for the largest defalcation, I think, of all, some £15,000. In this state of things there ought to be great searchings of heart in the Lord's people as to what ought to be done.

It is manifest that the Lord Jesus Christ is working among the natives of this world, stirring up men's minds, awakening enquiry, and preparing for the harvest; also that He is sending men and women into His harvest: but the work is cramped by deficiency of funds. Among other considerations, one that ought to be paramount is, What can the missionaries themselves do to help on the work of the Lord? The times are critical, the Lord is at hand. When He comes in that searching spirit, with which He sent His messages to the churches in the Revelation, how many will He find who from their hearts can say "Lord, we have *left all* and followed thee." There are labourers for Christ who act up to this standard, and they are greatly blessed; but there are many who have good salaries and allowances, and who take care to obtain all that the rules of their societies provide; whether this is, or is not more than sufficient to meet their ordinary wants, their bankers' pass-books would show. Their mode of living and the position in society which they maintain in some towns do, as well known facts, awaken unfavourable impressions in the minds of Christians under their care and of others who observe them. One instance may be mentioned. In many cases (to say no more) missionaries take their voyages as first-class passengers, when much money would be saved for their work if they went as second-class, and they would be none the worse for it. Whatever some may think of some of the peculiarities of the Salvation Army, the self-denial and devotedness of their officers, cannot be questioned; and they stand before us as examples to be followed for the Lord's sake.

We must be blind to events occurring all around us: and deaf to the voices which call, if we fail in responding to the warning, "Be ye ready." As those who are Christ's we are answerable for the progress of the Gospel, for the glory of His name as the Saviour, for a reply to those who ring in onr ears the cry,—*Missions have failed* Let us, then, revert to first principles; let us show those truths in action which never have failed, and never can fail. We have them given by our Lord Himself, "Let him deny himself, and take up his cross daily, and follow me."

We have them in active operation as shown in Acts ii. 42-47, and by the Apostle Paul whose glory it was to make the Gospel "*free*," as you lately showed, without charge, to all. And in that Apostle's work, and in the glorious description of the believers in the second chapter of Acts we have the grand success which followed.

And now if we only saw some more missionaries acting with this self-denial and faith, and love for souls and zeal for the glory of our Lord, what conquests would be achieved! what power would be manifested! what presence of Jesus would be realized!

Missionaries of the Inland Mission in China, when they tell of the success attending their work, ascribe much of it to the self-denial and activity of the believers gathered from the people there, and they themselves have set before them a good example of the same spirit. But of little avail it ever must be for missionaries who go on in the old grooves of comfortable salaries, and social ease, to call upon Native Christians to come out as a "peculiar people zealous of good works." Who, then, is ready to say, My Lord calls, the exigencies of His work demands it. I give up my salary. I follow Christ. I trust His promises and act accordingly.

Who?

The Breach at Burhanpur.

Dear Sir,—With exulting joy we write about the victory of the Gospel in this intensely-bigoted city. As most of your readers are aware the Rev. E. F. Ward, of the "Free Methodists," laboured here for several years and sowed the Gospel seed, some of which fell on good ground. On the 1st of March this year, the Mission premises were bought by the M. E. Church which has since been carrying on the work. A man by name of Jumman, a weaver by trade, had been under conviction of the truth of the Gospel and the erroneousness of Mahomedanism for some three or four years. Mr. Ward and ourselves pressed the duty of baptism upon him; and he himself found he could not struggle much longer against the spirit of divine love. Frequently he would shed tears when conversing about the love of Jesus, his suffering, the agonies of the early martyrs, whose deeds especially seemed to have a great effect upon his tender heart, and immediately he would nerve himself for the inevitable persecution from the mob of Mahomedan fanatics.

He complained of constant pain in his eyes, and we advised him to go to Bombay to the Eye Infirmary. He went and remained there all July. While there he sought the opportunity to be baptized and was directed to the Rev. W. Tisdall, C.M.S. After due examination and enquiry, Mr. Tisdall baptized him (the first Mahomedan convert of Burhanpur) on the 31st of July, 1887, and gave him his baptismal certificate and a letter of recommendation for membership in our small church. Jumman reached here midnight, 3rd August, went home, had a comfortable sleep and rose next morning to break the news to his relatives. The storm gathered fast and fierce. By evening he had to take refuge in the Mission-house and for seven days the people were furious. His wife was hid away and his children not allowed to see him. Here came the time to pray; and his simple earnest request that God would give him his wife, shewed very clearly that he had entered upon a new life—a life which is the gift of God. On Sunday noon, the 7th instant, a messenger came to tell him that his wife had made up her mind to leave all and come to him, and would meet him at the Sanwára gate of the city. His joy was unspeakable in so real and speedy an answer to his prayer. She joined him about 3-30 p.m. that day.

The persecution still continues and it is not safe for Jumman to go about in the city. His half-set of weaving instruments have been kept back and a system of boycotting is being attempted which we are sure will not succeed.

He will continue his calling for the present, and as soon as he fits himself for work in the vineyard he will no doubt take an active part in Mission-work.

We have baptized a Hindu woman and her child during the week. The Lord add to the Church daily such as are being saved.

A. S. E. V.

Sir,—I was much surprised to see some men firing at the Rifle Ranges yesterday (Sunday) morning in Poona.

I have always understood the Rifle Ranges to be a public institution and consequently, I presume, permission must be obtained from some duly authorised person to practice at them. If such is the case surely some one has totally disregarded the Sabbath day. Who?

I am,
Yours faithfully,
Pilgrim.

Dear Friend,—Here are some translations of the first beatitude, what do you think of them?

"Happy those begging the Spirit because of them is the kingdom of the heavens." This is the translation or something like it which is to be defended in this article. The translation of Chas. Gardner, whose Greek scholarship is very high is, "Blessed are the beggars for the spirit, because theirs is the kingdom of heaven." This translation appears a just rendering of the Greek. The word rendered "poor" in the common versions is given in dictionaries to mean "reduced to beggary," "mendicant;" "poor," "indigent," "one who crouches or cringes hence a beggar." The word for spirit is in the dative case and has no preposition "in." Verbs of asking, entreating, begging and the like take the dative. "Spirit" has the important definite article with it. So that there seems no flaw in the translation "blessed are the beggars for the spirit." Granville Penn's translation of 1836 is "Blessed are the beggars in spirit; for theirs is the kingdom of heaven."

His annotations on the passage read "Our version has rendered, "the poor in spirit," from the Latin "pauperes spiritu;" a rendering, which has always confounded its import with that of verse five "blessed are the meek." As early as the end of the second or beginning of the third century, Tertullian justly censured the translation of the Latin in this place "poor or pauperes." Blessed are the beggars (for so the Greek word ought to be translated,) is his rendering. Penn quotes very aptly, Ask and ye shall receive; knock and it shall be opened to you:—if ye who are evil, know how to give good gifts to your children, how much rather will your heavenly Father give the Holy Spirit to them that ask Him?

"To the same end is addressed his enforcing parable to inculcate, 'that men ought always to pray, and not to be discouraged.' By 'prayer and supplication' only, men can draw near to God. He who knows God only in the third grammatical person 'He,' and he who knows him in the second grammatical person 'Thou' stand on very different levels for apprehending the things presented to the mind of man by revelation." Sir John Cheke's translation is "Happy be the beggars in spirit for the kingdom of heaven is theirs."

The above three translations have been made by Greek scholars in England and the U S. without copying from each other.

The reader can judge somewhat whether "beggar" is correct by turning to the sixteenth chapter of Luke to find the same Greek word rendered elsewhere in the common versions, there translated "beggar."—"A certain beggar named Lazarus."

Let the brother who asks whether it is right ever to beg not be disturbed by any fear that it is forbidden in the Scriptures.

J. Crossett.

Sir,—If the world is to last six thousand years, as most Jewish and Protestant writers on prophetical subjects suppose, then since the prophetical year equals 360 days according to Scripture, the second coming of Christ will take place in 1914, provided chronology has made no error. 4004 added to 1914 equal 5918, —converted into prophetic years they make

up the six working days of a thousand years each, the seventh being the millennium.

W. J. S.

HOMELESS CHILDREN.

DEAR SIR,—We have arranged to extend our work so as to receive homeless children of either sex and of any age. The special attention of Magistrates, Police Officers, Missionaries, and others who meet with needy cases, is invited to this notice; and they are requested to inform us of such as may need our care. Particulars should be stated previous to sending the children to the Home.

Foundling infants and special cases of homeless women are provided for in our Home. Older children are placed in corresponding institutions for instruction.

DORA M GLADWIN,
Home of Hope, Bombay.

NOTICES.

BAPTIST CHURCH.—BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sabbath Services, 11 a. m. and 6. p. m.

FREE CHURCH.—ESPLANADE.
Pastor—Rev. John Forgan.
Sabbath Services, 11 a. m. and 6 p. m.

AMBROLI FREE CHURCH.
GIRGAUM BACK ROAD.—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.
APOLLO ST., FORT.—Rev. Geo. Bowen, Pastor. Sunday-school, 9-30 a. m. Morning Service 11 a.m. Evening Service, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Tuesday, 7-30 p.m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Apollo St. Hall, 3 p. m.

SEAMEN'S REST.—PRINCE'S DOCK.

SERVICES every evening in the week except Wednesday, at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this Mission-work. Spare papers, suitable for distribution, are solicited,

WESLEYAN METHODIST CHURCH.
Sunday, August 21st.
Colaba—Colaba Causeway, 7 a. m. and 6 p. m.
Rev. G. W. Clutterbuck.
Sunday-school, 4 p. m.
Byculla—Parel Road, 9 a. m. and 6 p. m.
Sunday-school, 4 p. m.
Parel—Elphinstone Road, 9 a. m. and 6 p. m.
Sunday-school, 4 p. m.
Cordial invitation to all.

LECTURE.

THE Lecture in the Free General Assembly's Institution, Khetwady, to-morrow evening, at 8-15 P. M., will be by the Rev Wm. Bell, M. A., on the "Place of Faith in Human Life."

THE CHILDREN'S SCRIPTURE UNION.

THE Monthly Meeting in connection with the above Union will be held to-day, the 20th inst., at "The Lodge," Girgaum, at 5 o'clock. Children and young people are earnestly invited to be present, and to bring their Bibles.

E. M. CRITTALL,
Honorary Secretary.

GOSPEL TEMPERANCE MEETING,

Grant Road Church, next Monday, 8 p. m. All are invited.

SPECIAL SERVICES at the Fort M. E. Church, Apollo Street, near the Great Western Hotel, conducted by the Rev. I. F. Row, beginning next Monday (the 22nd inst.) at 8 p. m. and continued nightly through the week. All are invited.

Epitome of News.

SATURDAY, AUGUST 13.

—The ceremony of unveiling a monument over the spot were King Alexander III. of Scotland was killed was performed at Dunfermline on July 19 by Lord Elgin, in the presence of a large crowd of spectators. The monument is of Peterhead granite, beautifully polished, and bears the following inscription:—"To the illustrious Alexander III., last of Scotland's Celtic Kings, who was accidentally killed near this spot March 19, 1286. Erected on the sixth centenary of his death."

—Sir Richard Temple, reported by a correspondent of the *Bombay Gazette*:—

Correspondent: What shortly, Sir Richard, is your view of the Afghan situation?

Sir R. Temple: My view is that the only possible solution is for us to carry our railway through to Kandahar and Herat, and form a junction with the Russian line coming from the opposite direction. No. I have not yet put that view before the public, but every day I am coming more and more to the conclusion that that is the only way to settle the difficulty.

MONDAY, AUGUST 15.

—The Indian subscriptions for the Imperial Institute have already exceeded nine lakhs.

—Coroner's Inquest: "That the death of William Bazain was caused by his having been drowned in the Prince's Dock during a dark and rainy night while he was perfectly sober, and that he was drowned in consequence of the want of lighting in the dock."

—*Native Opinion*: On a reconsideration of the prayer of the natives of the Madras presidency to allow them to enrol themselves as volunteers, Lord Connemara is reported to have been pleased to grant it. Under this concession natives are not to form separate but enter European volunteer corps; those who wish are required to have a knowledge of the English language, and to adopt uniforms of corps they may enter. But such enrolment is made subject to the will and pleasure of the European corps in which the applicant may wish for admission and the corps may allow it. The Madrasis may thank his Lordship for what at best may be called an impracticable concession; but what his Lordship seems to have granted has a destructive effect. For what else can this subjection of the privilege to the discretion of the European corps mean? Herein lies the whole destructive force of the grant; and anti-native proclivities will be never so busy as now to shut out every prayerful nigger from a corps unless a here and there right-minded Englishman may happen to favour his admission.

—Mr. Knight, Editor of the *Statesman*, has taken the benefit of the Insolvent Act.

—*Leeds Murcury*: Mr. S. Smith, M.P., who intended to bring forward the drink-traffic of India as a matter of debate in Parliament but who in consequence of the Government appropriating private Members' nights has been deprived of his privilege, has received a letter from Mr. Thomas Evans, the veteran temperance reformer of India, relative to the question of the out-still system of Bengal. He points out that by a resolution passed in 1877 the Government introduced a new financial policy. They farmed out the Excise of Bengal for five years at the rate of 64 lakhs (£640,000) per annum. At that time the Excise receipt was only 62 lakhs, or £20,000 short of the new imposition. The then Lieut.-Governor wished it to be clearly understood that the Bengal Government was determined to maintain the principles upon which the Department of Excise had hitherto been administered. Those principles included the Government distillery system, so that the idea of out-stills did not seem to have originated with Sir A. Eden. By the old system it would have been impossible to reach the 64 lakhs, and the credit of the new system is given to Mr. C. T. Buckland. It was successful beyond the most sanguine expectations, for while in 1876-1877 the income from Excise did not reach 63 lakhs, in 1878-1879 it went up to over 70 lakhs, and the following year to 80 lakhs. But the Government failed to note the wail of woe which accompanied this wave of financial success "It is naught!" was in effect the reply of Sir Ashley Eden to the request of the Government of India that he should look into the complaint as to the terrible manner in which the new system of Excise on spirits fastened upon the people the evil of drunkenness. It is pointed out by Mr. Evans that under the old system there were few distillers, but under the new they have very much increased—in one district from 11 to 400. The quantity produced has also increased. In the town of Monghyr the Government distillery turned out on an average about 50 gallons per day while the light out-stills of the town produced no less than 1,500 gallons daily. Then, under the Government distillery system, only a limited amount of London proof spirit was allowed to be produced from a certain amount of material. For example, the rule was that only 2·12 gallons of proof spirits was to be manufactured from 80lb. of Mowah-Cassia latifolia; while under the new system as much as 20 gallons would be forced out of the same amount of material, which was charged with fusil oil most injurious to health. Under the old system there were also restrictions as to the size of the stills, the purity of the liquors, the freedom from deleterious matter, and careful watching; and the liquor could not be sold under a shilling per bottle. But under the out-still system the drink is a vile decoction, largely adulterated and freely diluted, which can be sold at a profit for one penny per bottle. In short, the official oversight and restrictions imposed upon the "sudder" or Government distilleries were such as to secure to the public wholesome liquor at such a price that the mass of the people could not reach; while now, under the out-stills, the country is flooded with a vile and poisonous decoction, which is sold so cheap as to be a temptation to the very beggars to drink.

—*Overland Mail*; July 29: The deaths recorded this week include those of—Major General C. S. Akers; W. A. Green, Inspector-General of Hospitals (retired), Bengal; Lieutenant-Colonel J. O. Lewis; Major-General J. W. Playfair; Colonel F. A. Smith; Sir S. Walcott; Mr. H. Mayhew; Mr. R. Verdin.

The works on the Champ de Mars for the exhibition of 1889 are going on apace. The foundations for several of the large buildings have been laid, and the modern Tower of Babel which is being constructed under the auspices of M. Eiffel is gradually rising from

the ground. M. Eiffel hopes that it will be finished by October next year. The first story, about 180 feet in height, will in all probability be completed at the end of December.

Intelligence from Salt Lake City announces the death, on July 25, of John Taylor, the President of the Mormon Church and chief of the Mormon Twelve Apostles. His death occurred in the vicinity of the city, but the exact locality is unknown. He has been hiding since 1885.

At the Wesleyan Conference at Manchester on July 27 the numerical returns from the various districts were presented. The total membership in Great Britain this year is 412,098, with over 31,000 on trial, and nearly 53,000 young persons in Junior society classes. The net decrease on the returns of last year is 86. 46,000 new members have been received, and nearly 6,000 have died, while nearly 27,000 are returned as having ceased to meet.

The Rev. Professor Wallace, who for over twenty years filled the chair of Christian Ethics in Belfast College, has died suddenly at his residence, Windsor Park Avenue, in that town. He was in his eighty-sixth year.

Tuesday, August 16.

—*Times of India*: In the *Overland Mail* Mr. King publishes an informal report of the interview with Lord Cross on the subject of the grievances of the Uncovenanted Civil Service, at which he presented a memorial signed by some forty-five members of Parliament. Lord Cross said that the subject was receiving his serious attention, and that he intended during the recess to take some steps which he hoped would lead to a practical solution. We are glad to learn that a decision about the special grievances of the Telegraph Department has been arrived at, and will almost immediately be announced in India.

—*Indian Witness*: The Calcutta Missionary Conference sends up a strong memorial to Government, asking for the repeal of the infamous C. D. Acts. The memorial was prepared with great care, and states the moral and Christian arguments extensively. As usual, in such cases of toil and service, Mr. W. C. Madge gave patient, protracted, pains-taking labour to this good cause. We await the result with patience.

—Rev. Dr. Badley in the same: In reply to enquiries regarding the approaching Dasehra meetings, I write to say that these are to begin Wednesday morning, Sept. 21st, and continue five days, closing Sunday evening Sept. 25th. The Rev. J. H. Schively, Pastor of the Lucknow Methodist Church, an experienced revivalist, will have charge of the meetings, assisted as usual by the missionaries present. It is hoped that many Christian workers will be present, and that the meetings may be memorable on account of the outpouring of the Holy Spirit. These meetings are found a very appropriate preparation for the work of the cold season: those who attend are usually well repaid.

—Same: The *Adelaide Christian Weekly* speaks of Dr. J. M. Thoburn, as the Methodist Bishop. Our *confrere* is a little previous —possibly about ten months. But the sun rises early in that country.

—Bishop Taylor, in *Christian Witness*: When the church appointed me to this work, sharing as I did in the general apprehension of the deadly climate of Africa, especially of Liberia, I gave myself up to die, and to die like a soldier at the front; so we would have all the candidates for this work to present their lives to God, on the altar of Africa's redemption. But I have entirely changed my mind in regard to the perils of life in this country, especially in Liberia, which I believe to be a healthful climate, much more so than the eastern shore of Maryland, New Jersey, New York, and far ahead of the new settlements of the Mississippi valley, and it is an equable, salubrious, enjoyable climate, and no plague of flies, and but few mosquitoes. If people of good constitution will join this mission, and conform to the laws of health, especially securing regular nightly and sabbatic rest, and regular work in our school industries, we shall have but a very small death-roll to call. The native kings and chiefs offer to build our mission houses; but to give our new missionaries every advantage, we will build healthful houses, five feet above ground. They will find sailor men in every place on this west coast, to whom they can speak in our own language, which will give them a start by several years of our dear fellow-workers in South Central Africa, where we have to feel our way, without interpreters. So this west coast is in many respects an inviting field.

—*Springfield Republican*: Recent successful experiments with electric motors in propelling street-cars indicate that "horse" cars will be a thing of the past within a very few years. The *Union* mentioned the other day the adoption of electricity as the motive power on 11 miles of street tracks at Montgomery, Ala. In Baltimore, Los Angeles, Port Hudson, Detroit, Scranton, Appleton, Wis. and Denver, the electric motor takes the place of horses, and the prospect is that on some of the lines in New York, electricity will soon be used. An experiment made the other day on the Fourth avenue road, showed very promising results. A loaded car ran over the road from 32 street to the city hall, in 19 minutes, as against 32 minutes occupied by horses. At times the speed was raised to 12 or 15 miles per hour and the car was under perfect control, starting and stopping with greater precision and care than is possible with horses. It is stated that the cost of running a car with the electric motor is $4.10 per day, while the cost of the same service with horses is $7.50. Surely the economy will commend itself to street railway managers, and it will be a great gain for the public in large cities, if the horses can be removed from the streets. In New York especially, it will be a public benefit if electricity supplants horses and abolishes the enormous stables with their noxious odours and unhealthy surroundings.

Wednesday, August 17.

—The Str. *Surat*, with English Mails, left Aden for Bombay, Tuesday, 3 p. m.

—Letters received in Paris from Peking describe the laying on the 30th of May of the first stone of the cathedral which is to take the place of the edifice overlooking the Emperor's palace. The Marquis Tseng attended the ceremony and signed the parchment placed in the stone. M. Constans, with the whole of the French Legation, signed after him, and gave a dinner at which he proposed the Marquis Tseng's health, commenting on his presence as a proof of the friendliness existing between France and China, and of Chinese friendliness to the missionaries. Neither the missionaries nor the Marquis were indiscreet enough (the *Times'* correspondent says) to remind M. Constans that when Minister of the Interior in France he expelled the monks whom he now patronizes in China.

—Writing in the August number of *The Young Man*, Mr. Ruskin says:—"No man should marry till he has made himself worthy of a good wife, and able to maintain her and his children in comfort. And he should choose her as he would choose his destiny; with range of choice from Earth to Heaven. No man should marry under four-and-twenty; no girl, under eighteen."

—*Church Missionary Gleaner*: Two of the distinguished visitors from India who came over for the Queen's Jubilee are Christians, viz., the Kanwar (Prince) Harnám Singh of Kapurthála, and his wife the Kanwarini (Princess). The Kanwar is the second son of Randhir Singh, late Rajah of Kapurthála, one of the semi-independent protected states adjoining the Punjab.

Randhir Singh rendered important service to the British cause in the Mutiny of 1857. He was an earnest inquirer regarding Christianity, but was never baptised; but his son, Harnám Singh, came out boldly, and was baptised in 1873, at a serious sacrifice of his worldly interests. In 1875 he married the daughter of the Rev. Golak Nath of Jullundur, an eminent Native Minister of the American Presbyterian Mission, who is an excellent Christian lady, and was at one time connected with the Indian Female Normal School Society.

On July 11th the Church Missionary Society's Committee received the Kanwar and Kanwarani. The President and Mr. A. Beattie addressed them, and the Kanwar delivered a valuable written speech, reviewing most hopefully the prospects of the Gospel in India, and making some important suggestions to the Society regarding its work.

—*Christian*: It is rather a startling fact that the poorest country in the world should be spending annually £11,000,000 upon an absolutely unproductive luxury. Yet that is the amount of the drink bill of Ireland. Mr. Mitchell Henry contended in *The Times* the other day that this was partially due to the excessive taxation of whisky as compared with beer, and that much of the distress in Ireland might be relieved by their equalisation. It seems, however, more than doubtful whether the cheapening of whisky would tend to decrease the amount spent on it. But, even if the reverse were not the case, as in all probability it would be, the amount of mere money credited to the remission of taxation would be more than debited by the impoverishment of strength and energy caused by the extra consumption of noxious spirit.

—Same: There is one feature of recent growth in the religious life of Scotland which deserves some notice. We allude to the county unions for evangelistic and other religious work. The Ayrshire Christian Union has the longest record, and is in some measure the foster parent of most of the others. Only a few of the Scottish counties have yet formed such unions, but several others may be expected to follow suit when their scattered elements have been drawn together in Christian sympathy, and a suitable leader or organising secretary is found. Lanarkshire and Perthshire have both active unions, doing a large amount of evangelistic work. Clockmanan and Kinrosshire Union is very hearty and earnest, but its sphere of work is not so extensive. Wigtonshire, Renfrewshire, and Dumbartonshire have also organisations of this kind doing more or less active service in the way of spreading the Gospel.

—Same: We commend to the attention of the heads of households unblessed with children, the following paragraph from one of Miss C. Sharman's "blue books" referred to in our last issue:—Adoption is not yet looked upon favourably in England. The idea is, however, dawning upon some minds that to set the solitary in families, being a Divine idea, would if carried out, work well for both the solitary and the families. I hope and believe that a time is coming when orphanages will be needless—when there shall be a holy and loving competition for the possession of any little orphan who is left friendless; when, if elections are still in use, they will be held to decide on who shall have the privilege of receiving one such little child in Christ's name, and so receiving Him; and when the very fact of a young wanderer needing shelter shall be as a voice saying to willing ears and ready heart, "To-day I must abide at thy house."

Thursday, August 18.

—*Springfield Union*; Buenos Aires, July 4: Capt. Coy has returned from the Santa Rita mountains. He reports a terrible waterspout on Hale's ranch, near there, last week. He

and his partner heard a terrific roar resembling the sound of an earthquake. They ran to a bluff overlooking the Chenanga valley and saw a monster waterspout coursing down the valley. The valley, which is fully half a mile wide, was covered with water to a depth of 15 feet. As the torrent swept through it carried every thing before it. A large number of cattle were in the valley. Some of them were thrown upon elevated places, but hundreds of them were drowned. The water must have travelled a distance of 50 miles. It overflowed the hotel and the railroad track at Santano before it exhausted itself.

—The *Army and Navy Gazette* states that the prodigious expansion of our Colonial Empire, the complete masterhood of Hindustan, &c., may not be an equivalent for the loss of the Thirteen Colonies; but within the last five or six years not less than 1,000,000 square miles and 20,000,000 of people have come under the protectorate or absolute sway of the United Kingdom. We have annexed Socotra, the Kermadec Islands, the coast between Sierra Leone and the Free African Republic, Xesibiland, Berbera, Port Durnford, St. Lucia, Zululand, Bechuanaland, Burmah, Quetta, Pishin, the Zhob Valley, extended protection to or acquired Somaliland, the Calabars, &c., Pondoland, Bruni, the Prah, West Africa, New Guinea, are opening up Thibet, and the Shan States, and are pushing on towards the Pamir.

—The Gantakal-Bellary line, in its new form of combined broad and narrow gauge with a three-rail track, was opened for traffic last month. It is 32 miles in length and was transferred for 30 lakhs to the Southern Mahratta Company last February. That Company has thus through metre gauge connection with the Bellary-Kistna State Railway.

—*Bombay Gazette;* Mandalay, 17: The Chief Commissioner left for the Chindwin Valley on the 16th, and returns to Mandalay in ten days. The representatives of eight Southern Shan States will then meet him, after which he returns to Rangoon. The Mandalay Secretariat probably breaks up two months hence. An active and loyal native Magistrative of Wundwin was murdered in bed on the 15th. The murderers escaped. A new military post is to be established in North Madaya, where serious dacoities continue.

—Same; Umraoti, 17: Colonel Thompson, Deputy Commissioner, died of cholera this morning after a few hours' illness.

Friday, August 19.

—Deaths last week, 471. By cholera, 17.

—Fall of rain, to date, Fort, 72 inches.

—We take the following items from the *Chinese Recorder* for July: The Railway Extension from Lutai to Taku and from Taku to Tientsin has been sanctioned by the Viceroy, but foreigners will not have the contract for building it.

A correspondent of the *Shén Pao* says that Viceroy Li has ordered the construction of a telegraph line between Tientsin, Kalgan, Warga, Kiachata.

A telegraph line has been sanctioned between Yunan and Tongking.

—The reports from the interior (the Constantinople correspondent of the *Times* says) of agricultural prospects and rural distress are most lamentable; the deficit in the revenue so far calculated exceeding £2,000,000. An order has been issued for the Council of Ministers to meet for the purpose of providing a remedy for this state of things. The sufferings from drought and famine in the Asiatic provinces called urgently for immediate relief. Notwithstanding that these calamities would be almost impossible with proper means of communication, no efforts are made to provide such means, and there is no disposition to accept the reasonable offers made to assist the Government to provide them.

—The *Indian Messenger*, referring to Dr. Mahendralal Sarkàr's article on the "Earliest Marriageable Age," published in the July number of the *Calcutta Journal of Medicine* for 1871, says: "The fact that an article published sixteen years back meets almost all the more important arguments preferred to-day in favour of early marriage, shews the value and originality of the present agitation on the subject. Not a single new issue has been raised, not a single argument put forward, which had not been repeated and refuted perhaps for the hundredth time; and yet we are told that Young Bengal, in declaring themselves almost unanimously against this baneful custom fifteen years back, had heedlessly rushed to an untenable conclusion. The agitation set on foot against child-marriage in 1871, was thoughtful and honest; we doubt if the same compliment can honestly be paid to the present retrograde movement, though there may be a few sincere but misguided men in favour of child-marriage"

—*Liberal*: Some of our readers may remember the name of Bishop Hurst of America, who visited India in 1884. This reverend gentleman is engaged with a volume on India to be called 'Indika,' which title the author has borrowed from the Greek historian Megasthenes. The book, we trust, will be an acquisition to English literature on Indian subjects.

Selections.

THE STORY OF THE RECENT PERSECUTIONS IN TONGA.

The following account of the Wesleyan Mission in Tonga, and the unhappy events of the last two years will doubtless interest the readers of this journal:—

THE WESLEYAN MISSION IN TONGA.

Tonga, better known perhaps as the Friendly Islands, is situated in the South-West Pacific. It consists of some two hundred islands, all of coral formation, of which about one-third are inhabited These are divided into three main groups—Tonga, Haabai, and Vavau. The King, owing to political difficulties, has been resident for the last three years at the last-named and most northerly group. The Wesleyans have had a mission on those islands for nearly three-quarters of a century; and, as a religious movement in its character and results it has had but few parallels in the annals of the Christian church. Fifty years ago the whole of the population on those islands, including the present king, and his late Queen, were brought more or less under the influence of religion, and became adherents of the Wesleyan Church. Chapels were built, special attention was paid to the work of education, an institution was opened for the training of native ministers, until Methodism exerted such an influence that fifteen years ago the Tongan Mission became entirely self-supporting, and before these troubles arose was beginning, to do something to evangelise the "regions beyond."

ORIGIN OF THE PRESENT TROUBLE.

Some twenty-seven years ago, the Australasian Wesleyan Conference sent out as a missionary to Tonga the man who is now Premier, and virtually King—Shirley Waldegrave Baker. Baker is a man of strong will and considerable ability, clever, astute, ambitious, with high qualifications for government,—a man who throughout his career has had an eye on the main chance. For twenty years he did good service as a Wesleyan missionary, until his long residence in Tonga and special fitness for the post, led to his appointment as chairman of the district and general superintendent of the mission. Making the most of his position he allowed himself to become mixed up with trade and politics. Associated with him in mission work were two other missionaries who went out to the South Sea Islands in 1863, the one from Australia and the other from England—Jabez Bunting Watkin and James Egan Moulton. The former is the son of an old Tongan missionary, and a relative of the late Rev. Joseph Entwistle, a name revered in many a Yorkshire Methodist home The latter is a brother of Mr. J. Fletcher Moulton, M. P., Clapham, and of the Rev. Dr. Moulton, of the Leys School, Cambridge. He is a very scholarly man, and for many years has had charge of the Tobou College for the training of native ministers. As an educationist, as well as a missionary, he has acquired great influence in Tonga, especially among the young men. Throughout the whole of those troubles he has been thoroughly loyal to British interests and to Methodism. He is said to have seen through Shirley Baker's schemes years ago, and to have done his best to frustrate them; but he has proved weak where Baker has been strong, and again and again has been outwitted by the cleverness of his former colleague. From the first the King has taken sides with Baker against Moulton, and done all he could to induce the authorities in Sydney to withdraw him, threatening to break off his connection with Wesleyan Methodism unless his wishes were acceeded to.

THE TONGAN FREE CHURCH

Baker's first business after his accession to power was to establish a Tongan Free Church, A meeting of the principal chiefs was called. and he explained that it was the wish of the King to have a church of his own, a Tongan and not a British Church. All present were asked to testify their love for their King and their willingness to join the new church by holding up their hands. The next step was to get an ecclesiastical figure-head. The King was desirous that Baker should become Primate; but he preferred to hold the more lucrative post of Premier, with three or four offices in the Cabinet. Accordingly he invited his former colleague, Jabez Bunting Watkin, to come over from Methodism and undertake that position, which the latter did. All sorts of artifices and threats were resorted to, to induce the native Wesleyans to go over *en masse;* the result was the secession in a few months of sixteen thousand persons from the Wesleyan Church.

PERSECUTION OF THE LOYAL WESLEYANS.

Nearly all the native ministers, with a good proportion of the leaders and local preachers and some three thousand members, remained firm, and it is against these that the persecution of the past two years has been principally directed. It would take up too much space to give anything like a complete account of the privations and sufferings endured by those persecuted people because they would not change their *lotu* (*i. e.*, religions). Caleb Valu, a Tongan Judge, when the question was put to him, answered that he loved his king and country, and prized his office and name, but he could not give up the Church of his father. He was immediately dismissed. Numbers of the people have been terrified or cajoled into acquiesence. David Finag, an ordained native minister, a man of spotless life and great culture and ability, happened to hear of the intended attack on Baker, and was horrified, and did all he could to dissuade his informant from any share in the perpetration of the deed.

When it was over, Baker got to hear of it, and by his orders David Finag was shot. Native ministers and even women have been flogged for refusing to join the New Church, and in one case a rope was three times put round a native minister's neck, and instant hanging was threatened if he did not immediately turn. There was a sort of tacit understanding that a man might do pretty

much as he liked with a Wesleyan without fear of being punished. All the chiefs who have remained faithful have been degraded, their names and their plantations being taken from them, and for no other reason than that they were Wesleyans and refused to join the New Church. Just now considerable interest is being taken in the case of Joel Nan, a native minister, a man of spotless character and fervent piety, and who for some years worked side by side in Fiji with the Rev. Joseph Nettleton, chairman of the Halifax and Bradford District, who for some trivial offence has been mulcted in heavy fines and condemned to labour for twelve years upon the roads. He is over fifty years of age, and has been in the ministry almost as long as Shirley Baker and J. B. Watkin.

LATEST INTELLIGENCE FROM TONGA.

The latest news from Tonga confirms the statement which Sir Henry Holland made in the House of Commons a few nights ago, and which was to the effect that all is quiet just now. The inquiries show that the report of religious persecution is true to a very large extent, and that Shirley Baker, whilst admitting this, seeks to shield himself by throwing the blame on the shoulders of the principal chiefs. Already the Tongan Government has admitted the illegality of its action in seizing Wesleyan trust property, and the churches thus seized have been restored, and will henceforth be used for services in connection with the Wesleyan Church. But, on the other hand, Wesleyans have been exterminated in the sense that they have either been forced to seek refuge in Fiji, or become Roman Catholics or enter the Tongan Free Church. The King makes fair promises as to the future; whether he will keep these promises remains to be seen. Recent advices reveal the existence of a strong anti-King party, and some fear is felt lest the Wesleyans in Tonga should become associated with a movement which may lead to revolution, anarchy, and bloodshed. So far as the Premier is concerned, his sympathies, which all along have been strongly pro-German, are now in favour of Great Britain. Perhaps he sees that will be to his advantage; any way, the change of front is significant. The Tabou College is practically deserted, most if not all the students being called to serve in the army. Meanwhile the Rev. J. E. Moulton remains in Tonga, by order of his Conference, to watch the course of events; and in his difficult task he is ably assisted by the Rev. E. E. Crosby, who was formerly of Woodhouse Grove School and Headingly College, Leads.—(*Chr. Worker.*)

LEGALISATION OF SIN IN INDIA.

PROFESSOR JAMES STUART, M. P., has lately moved for a Return of the C.D. Acts as existing in India. That Return has just been published and we dare to say that, for astounding hypocrysy and unblushing provision for the lusts of the flesh, it has never been equalled either here or on the Continent. Well might its advocates keep it from the light of public opinion as long as they were able. The state of official society which can tolerate and set such laws in motion must indeed be rotten to the core. Unless the Christians in this land speak out and speak soon, we are on the eve of a tremendous retribution for enforcing such laws on a subject race. As surely as there is a living God, vengeance will follow such an outrage upon his most holy law. Throughout the Indian Acts the terms "*trade*" and "*business*"[a] are used in speaking of that life which the Bible says is "the way to hell" (Prov. vii. 27), and of those houses of which God says the "guests are in the depths of hell" (Prov. ix. 18).

The women are all provided with licences[b] signed by the Commissioner of Police[c] and the medical examiners,[d] which they are bound to produce when required, as cabmen and hawkers and detectives are here.[e]

Under the Madras rules these licences are paid for at so much a month, except when the women are in hospital,[f] when the payment ceases till they have been "made fit" to return to their wretched life.

Each licence has marked on it the state of health, &c., of the bearer, with her personal description, height, &c., so that it shall be used by no one else.[g] Mr. Frederic Wheeler, of Rochester, has one in his possession, almost worn to pieces through the constant carrying in the pocket of the original owner.

The unfortunate woman is the slave of our public servants in India, they having power to move her residence from place to place,[h] arrest her without warrant under certain circumstances,[i] force her at any time against her will to submit to surgical outrage,[j] and imprison her in hospital.[k] Should she be ill-treated over and beyond the legal enormities authorised by these Acts, and should she have money enough to institute a prosecution, she cannot do so except through the instance of an officer appointed by the men who carry out this infernal legislation.[l] Supposing the unlikely event that he takes the case up, she must prosecute within three months and give notice to the official who has injured her, one month at least before the case comes on, and then if he chooses to offer her money, sufficient in the opinion of the people who carry out the Acts to make amends for the injury done to her, the case shall fall through.[m] Under Schedule D the examining surgeon has to state "on his honour that he has carried out the examinations in the manner prescribed by the Rules."[n] What the "honour" of people engaged in such a detestable occupation can be, it is not easy to understand.

Notification No. 1769, chap. I. s. 2. (p. 16 of Return), dated from Bombay Castle, reminds us of Dr. Blackwell's epigram that "in the person of every outcast woman Jesus Christ is crucified afresh." It enacts that a board shall be conspicuously fixed over every Government examination house, stating the object of the place. This notice is to be in three languages—English, Marathi, and Gujarathi.

Many precautions are framed for the purpose of preventing the licences being used by others.[o]

Section 32 of this No. 1769 Notification is most sickening and revolting in its detailed physiological description of the examination enforced by these laws, and far transcends anything in English or foreign Acts on this question; and yet in the same breath "delicacy" and the "feelings of the woman" are spoken of! We doubt if the Evil One has ever inspired a more astounding piece of hypocrisy than this.

The whole Return, from beginning to end, is full of clauses which can be twisted and turned for the purposes of the seducer and the debauchee, and is a lamentable specimen of the "civilising" effects of British rule. It is in force at the present time in some seventy military centres in India and Burmah, including some of the greatest cities, and our public servants have unlimited power for extending it.[p]

It will take a long pull, and a strong pull, and a pull all together to clear away this awful blot on the holy name of Christ. Every one calling himself or herself by the name of the Saviour, be they rich or poor, has a heavy responsibility resting upon them till this is done.—(*Christian.*)

CHRISTIAN LITERATURE FOR CHINA.

THE Rev. J. C. Gibson, of Swatow, in a long and admirable letter addressed to the Tract and Book Society of Scotland, throws a good deal of light on the question of the alleged unity of language in the Chinese Empire. He says: So much has been written about the unity of the language of China that the importance of the various vernaculars has been greatly under-estimated. Dr. Carstairs Douglas has given an admirable statement of the importance of the vernaculars in the preface of his dictionary. Speaking of the "Amoy Dialect," he says: "Such words as 'dialect' or 'colloquial' give an erroneous conception of its nature. It is not a mere colloquial dialect or patois; it is spoken by the highest rank just as by the common people, by the most learned just as by the ignorant; learned men, indeed, add a few polite or pedantic phrases, but these are mere excrescences (and even they are pronounced according to the Amoy sonnds), while the main body and staple of the spoken language of the most refined and learned classes is the same as that of coolies, labourers, and boatmen. Nor does the term 'dialect' convey anything like a correct idea of its distinctive character; it is no mere dialect variety of some other language; it is a distinct language, one of the many and widely differing languages which divide among them the soil of China. The so-called 'written language' of China is indeed uniform throughout the whole country; but it is rather a *notation* than a language; for this universal written language is pronounced differently when read aloud in the different parts of China, so that while as written it is *one*, as soon as it is pronounced it splits into several languages. And still further, this written language, as it is read aloud from books, is not *spoken* in any place whatever under any form of pronunciation. The most learned men never employ it as a means of ordinary oral communication even among themselves. It is, in fact, a *dead language*, related to the various spoken languages of China somewhat as Latin is to the languages of South-western Europe. A very considerable number of the spoken languages of China have been already more or less studied by European and American residents in the country, such as the Mandarin, the Hakka, the vernaculars of Canton and Amoy, and several others. These are not dialects of one language; they are cognate languages, bearing to each other a relation similar to that which subsists between the Arabic, the Hebrew, the Syriac, the Ethiopic, and the other members of the Semitic family; or again between English, German, Dutch, Danish, Swedish, etc." Of the vernaculars now described the Mandarin alone has been reduced to writing by the Chinese and cultivated as a literary vehicle. But the Amoy dialect is spoken by a population estimated at eight

(a) These terms are used *thirty* times in Return.
(b) See p. 3 of Return, clause 4; p. 17, section 8; p. 17, section 10; p. 36, section 14; p. 36, section 17.
(c) See p. 17 of Return, section 8; p. 17, section 9; p. 17, section 10.
(d) See p. 17 of Return, section 11.
(e) See p. 4 of Return, clause 7; p. 12, Rule XII.; p. 19, section 25; p. 36, section 21; p. 41, Schedule C, section 7.
(f) See p. 35 of Return, section 13; p. 40, section 3.
(g) See p. 12 of Return, Rule XI.; p. 14, Schedule B; p. 17, section 5; p. 22, Appendix A; p. 40, Schedule B.
(h) See p. 6 of Return, clause 20; p. 21, section 37.
(i) See p. 6 of Return, clause 16.
(j) See p. 5 of Return, clause 14; p. 20, section 29.
(k) See p. 21 of Return, section 36; p. 25, section 3; p. 26, section 8; p. 26, section 9; p. 36, section 18.
(l) See p. 7 of Return, clause 22.
(m) See p. 7 of Return, clause 25.
(n) See p. 15 of Return, Schedule D.
(o) See p. 12 of Return, Rule XI.; p. 18, section 17; p. 19, section 23; p. 36, section 15; p. 36, section 24; p. 40, Schedule C, section 4.
(p) See p. 3 of Return, section 3; p. 31, section 25; p. 31, section 26.

to ten millions, the Foochow by about five millions, the Swatow by about the same number, the Hakka by rather more, and that of Canton by some ten millions. Is it too much to plead for that we should have the Word of God and a Christian literature in all these vernaculars, each of which is the mother-tongue of so many millions? It is the only language spoken in their homes, and is the only one that can reach their understandings and their hearts. It is one of the greatest achievements of Christianity that it moulded the rude vernaculars of Europe into the splendid literary instruments which they now are. It abolished the hateful distinction between a reading class and the body of the people. It seized on the language of the common people, and elevated it by flooding it with the heart-stirring truths and far-reaching sympathies of the Gospel. The language of books and the language of the people were brought closer together, to the immeasurable advantage of both, and for long the common people have read their Bible in the language of their daily life. Christianity has the same mission to achieve for the peoples of South China. They need the Word of God in their mother-tongues, so that, as Wycliffe said, "pore Cristen men may some dele know the text of the Gospel."—(*Britain.*)

Miscellany.

—*Evangelical Christendom*: During the few last years the Lord has done marvellous things in a corner of Poitou. At Moncoutant (Deux Sevres) He has kindled a flame which is beginning to extend afar. To His name alone be glory!

At present, Poitou contains thousands of Protestants plunged in careless indifference and unbelief, lacking pastors, or if some few parishes are supplied, it is generally by Rationalist clergymen. But God has begun to visit these parts, where of yore flowed the blood of the martyrs. He remembers our forefathers, and His Spirit is breathing over the dry bones of the present day, and life is entering into them. In Reformation times, an important church was gradually formed in Moncoutant, for which Duplessis-Morhay was praying a few moments before his death in his château of La Forêt, a few miles off. The Revocation of the Edict of Nantes reduced it to a very small number of faithful members; but in after years, tranquillity and worldly prosperity induced spiritual slumber in pastors and flocks; the consequence was ignorance and thick darkness until the end of 1881. Servants of God visited Poitou from without; and great joy was the consequence. Truth struck many a conscience, and penetrated many a heart; sinners convinced came in numbers to the cross of Jesus Christ, and a church was formed. An edifice was also erected, with a manse to the glory of God. We were called thither [Pastor and Madame Samuel Vernier] in 1885 to continue this work. In a few months' time we witnessed glorious things —viz., a spiritual work among dissolute youths, Catholic and Protestant. About forty young men and maidens gave themselves up to the Lord, and are now His faithful witnesses. The whole surrounding country is moved at what God is doing. From far and near people come to inquire what is this "new religion" which transforms the individual. Entire families among the rich have come to Jesus Christ, but the greater number are simple peasants. We are regarded as the most extraordinary people, and the adversary gets it proclaimed noisily that we practise witchcraft, magnetism, etc. All this, however, turns to God's glory, for people's interest is all the more excited, and anxiety for salvation spreads. A priest replied to some who asked what it was: "It is the religion of the first Christians restored"

—*The Brooklyn Eagle* says: To read the names of the reception committee at a dance of the Combined Brotherhood of Mutual Honeyfuglers, or of vice-presidents at a twenty-five cent concert given under the auspices of the Protective Beneficent Order of Letchkey Owners, would lead one to suppose that when one of these favoured gentleman landed at Fulton Ferry the Twenty-sixth Ward would tip up. Solomon in all his glory was never the owner of so many names. It is nothing unusual for a small shopkeeper, who is called "Hullo Switzenberger" in the daytime, to bloom forth in the night with red and green ribbons and blue rosettes and gold badges on him, clutching a sceptre of power, and wielding it over a group of abject initiates, who are taught to address him as The Most Sublime and Right Worthy Ruler. . . . The little dry-goods clerk who doesn't dare to ask his landlady for a second plate of hash or his employer for an afternoon off, lords it over sixteen or eighteen subjects on lodge-night, and is called Supreme Dictator. When one of these societies meets in the evening in a 12 by 15 temple on the fourth floor above a hardware shop, the Past Grand Lord of the Door Knob announces that there are no spies or traitors in the house, the password "Rats!" is solemnly whispered by each in turn to the Most Noble Custodian of Secret Significances, the names are called by the Grand Master of the Rolls, the Most Excellent First Solicitor of Dues reports to the Most Exalted and Puissant Autocrat that there is a deficit of dol. 78, and that the landlord wants his rent, the lodge authorizes the Most Excellent First Solicitor of Dues to make up the deficit, the Very Noble and Superior Third Assistant Autocrat is called on for some remarks on the rise and growth and beauties of the order; then, if there are no candidates to have fun with, the lodge goes down the street, and the Worthies and the Excellencies and the Supremacies and Exaltednesses and Puissances play Poker and drink beer with the common herd.

This may appear exaggerated, but it is really true. In NewYork alone there are many hundreds of small societies which exist ostensibly for charitable purposes, but actually in order that their members may flaunt titles and decorations in the midst of a Republic which ignores such things.

—Rev. J. A. Wood, one of the Inskip party that visited India in 1880, writes to the *Christian Standard*: When residing in Massachusetts I lived about twenty miles from the Atlantic, and now, residing in South Passadena, Cal., I live twenty miles from the Pacific Ocean. From the hills five hundred yards above where I write the white billows and ships of the ocean are visible. Between these two great bodies of water lies the most diversified, beautiful and grandest country in the world. These two oceans, washing the eastern and western shores of the United States, are now connected by five of the longest railroads ever constructed. The rates of fare, convenience, comfort and rapidity of travel on these great trans-continental roads are improving constantly, and are indeed now, all that can be reasonably expected in a journey of over three thousand miles.

Without under-estimating other sections of our country, which have their excellencies, and inviting aspects, we may say some good things of this sunset land. For more than a hundred years immigration has been sweeping westward across this continent until it has reached the shores of the broad Pacific. In my opinion, on this wonderful side of her Union, are united the fairest qualities of earth's chosen spots. Our experience of over eight months' residence here—reminds us of the land of promise. "We came into the land whither thou sentest us, and surely it floweth with milk and honey; this is the fruit of it." Here in Southern California are more inviting items of mildness, and healthfulness of climate, of richness and fertility of soil, of grandeur and beauty of scenery, and of the choicest gifts of bountiful nature, than can be found in any other land we have known. The gifts and advantages of California certainly stand at the head. If there be a land of almost perpetual sunshine, of climate wlthout the extremes of heat and cold, where all the choicest fruits and viands of semi-tropic lands are indigenous to the soil or grow most luxuriantly, that chosen spot is Southern California.

As a health resort, the country seems to have been designed for one vast sanitarium. The conditions favourable to longevity are here most happily combined. Land and ocean, mountain and valley, sunshine and shade are so happily blended and the variations in temperature so small, that one must know the name of the month in order to distinguish the seasons. "December's as pleasant as May." The pure, salt sea breeze, from off the broad Pacific, sweeps the whole coast daily, purifying and tempering the heated air of the valleys.

TELEGRAPHIC NEWS.

Vienna, August 11th: News has been received here that Prince Ferdinand has reached Orsova and is now on his way to Rustchuk, whence he intends to proceed to Tirnova.

St. Petersburg, 11th: The Russian papers deride Prince Ferdinand's action in thus going to Bulgaria, describing him as a mere adventurer, and prophesying that certain failure awaits him.

Constantinople, 11th: Riza Bey, who was sent in February last to Bulgaria as special Turkish High Commissioner, has been recalled, and the Porte has despatched Artin Effendi, late Chief Secretary to the Turkish Embassy at Bucharest, on a special Mission to Sofia.

London, 12th: A discussion took place in the House of Commons last night on Egypt during which Mr. Labouchere stigmatized the Mission of Sir H. Drummond Wolff to Constantinople as a breach of the European concert and urged that Government should take steps to neutralize the effects, and should also reduce the burdens of taxation borne by the fellaheen.—Sir James Fergusson, Under-Secretary of State for Foreign Affairs, in reply stated that Government intended absolutely to adhere to the present arrangements; that it was impossible to reduce the taxation, and that if Egypt fulfilled her engagements, the English Government had no desire to occupy an exclusive position in the country.

New York, 12th: A terrible accident has occurred to an excursion train going from Peoria, Illinois, to Niagara Falls.—The train which had nearly one thousand passengers on board was being taken by two engines; when crossing Vermilion River it was discovered that the trestle bridge was on fire, and almost immediately the train crashed through into the river below being completely wrecked —Over one hundred passengers were killed on the spot and four hundred have been dreadfully injured.

Rustchuk, 12th: Prince Ferdinand has issued a Manifesto addressed to the people of Bulgaria, wherein he declares he will devote his whole life and happiness to the welfare of the country, and he trusts to the nation to support him in his undertaking.

London, 13th: Last night, in the House of Commons, Sir John Gorst, in reply to a question, said he had no reason to think that any disaffection towards the British rule in India was to be apprehended in consequence of the manner in which the Indian Chiefs had been received in England during their recent visit in connection with her Majesty's Jubilee.

—In fact all of the illustrious visitors had signified to Lord Cross how much gratified they were with the reception accorded them.—An animated debate took place last night in the House of Commons on the Lord's Amendment to the Irish Land Bill, notably that portion dealing with the regulation of Judicial rents by the fall in prices.—Mr. Parnell declared that the amendment would do away with half the benefits proposed by the Bill.—Sir W. Vernon Harcourt and Mr. Chamberlain also spoke in opposition to the Amendment.—The debate was adjourned till Thursday.

Tirnova, 13th: Prince Ferdinand of Saxe-Coburg has arrived here, and has been greeted everywhere with enthusiasm.

Constantinople, 13th: The *El Tarik* states that in consequence of what is occurring in Bulgaria, Russia has sent an important communication to the Porte and to the Powers, tending to nullify recent and impending events. The writer of the article then goes on to say that it is impossible to raise an objection to the Russian demands in view of the article of the Treaty of Berlin, which lays down that the election of any Prince as Ruler of Bulgaria would be held to be invalid, unless such election had the assent of the Powers and the Porte, and should present events do aught to prejudice the maintenance of peace, those who brought about this state of affairs are alone responsible.

St. Petersburg, 13th: The semi-offical *Journal de St. Petersburg* expresses great satisfaction at the friendly and peaceful expressions which fell from Lord Salisbury in his speech at the Mansion House on Wednesday, and trusts that events will fully justify his Lordship's remarks.

London, 16th: England, Italy, Austria and Turkey have recognized Prince Ferdinand as Prince of Bulgaria, but under certain reservations.—The substance found in the possession of the French woman, Dupont, at Cowes, and which was taken to be dynamite, turns out on closer inpection to be merely modelling clay.—The Hon. J. B. Richey is appointed Member of the Executive Council, Government of Bombay, in succession to Sir Maxwell Melvill, deceased.

Berlin, 16th: The semi-official *North German Gazette*, in an article published to-day, regards Prince Ferdinand's Manifesto as a Declaration of Independence involving a violation of the Treaty of Berlin, which Germany cannot contemplate without disapproval.

Constantinople, 16th: Zobehr Pasha has started for Egypt.

St. Petersburg, 16th: Russia has addressed a strong portest to the Powers against the action taken by Prince Ferdinand, and urges them to join her therein.

17th: The semi-official *Journal de St. Petersburg* considers the assumption of power by Prince Ferdinand an audacious attack on the rights of Europe, and a flagrant breach of the Treaty of Berlin. Should the other Powers admit this, can it be supposed that Russia would consider herself bound to uphold the remainder of the Treaty?

London, 18th: A Blue-Book has been issued on the settlement of the Afghan Boundary Question.—Sir West Ridgeway, when sending a despatch to Lord Salisbury, dated 27th July, enclosing the protocol of the agreement, states that the settlements is based on the restoration to the Sarik Turkomans of most of the lands of which they had been deprived lying between the Kuskh and the Murghab, and the withdrawal by the Russians of their claims to all those districts in the possession of the Afghans of the Oxus, and the wells and pastures that were necessary to the prosperity of the Afghans Uzbegs.—The settlement shows that Russia merely claimed those lands and canals that were necessary to the Sarik Turkomans, while Afghanistan retains the only possible sites for cantonments within the lands once occupied by the Sarik Turkomans.—The Frontier will be locally demarcated according to signed maps.

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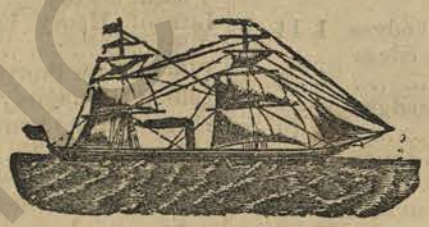

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